

The Juvenile Instructor ⁸¹



VOL 3.

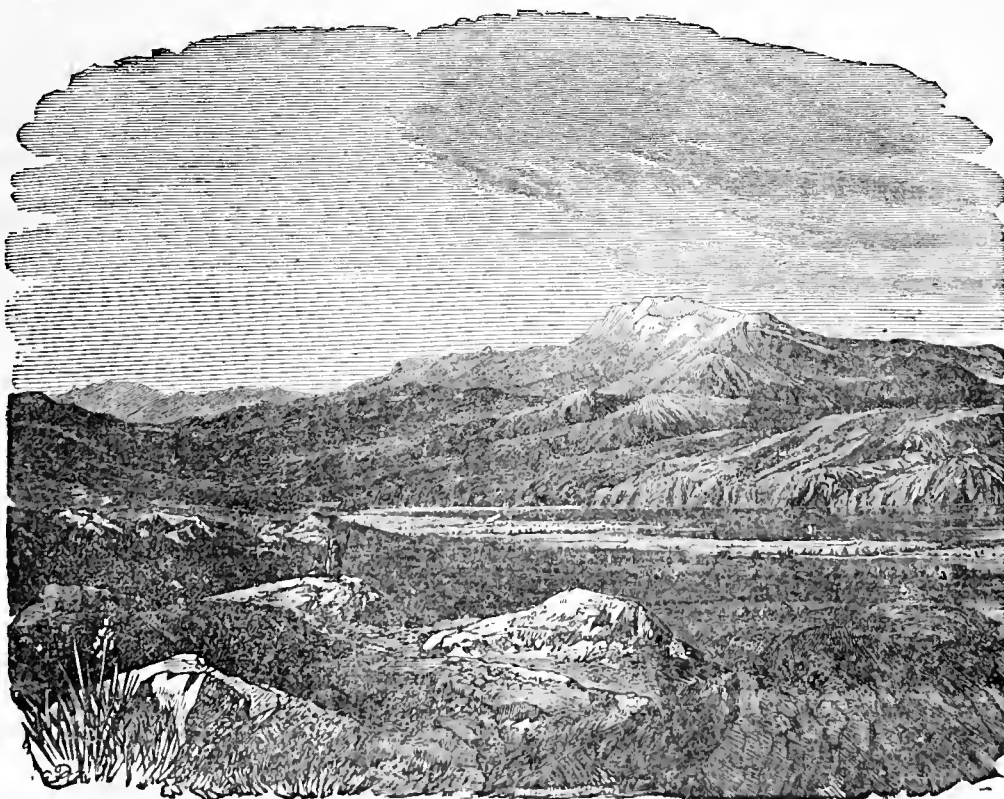
SALT LAKE CITY, JUNE 1, 1868.

NO. 11.

SCENES IN JERUSALEM. THE MOUNT OF OLIVES.

SUPPOSE, my little friends, we take a stroll to-day outside the walls of Jerusalem. Let us bend our steps eastward and pass out of the city through the St. Stephen's gate, then down the steep and stony path into the Valley of Jehosaphat and across the bed of the brook Kedron. Further on, we pass near to the garden of Gethsemane and then ascend the slopes of the Mount of Olives. That is our journey to-day. It is not a long one. A walk of something less than three miles from

The Mount of Olives is, above all others, associated with the life of Christ. We read of the mount where he was transfigured in the presence of three of the Apostles; of the mount where he blessed the people, but none of them saw so many scenes of his life or heard so much of his teachings as Olivet. It stands out in contrast with the most noted mountain of the Old Testament—Mount Sinai. On the summit of Sinai, amid the fierce thunder and vivid lightning, and the trembling of the ground, God



the city will take us to the summit of the mount. Once there, we can rest and enjoy the beauty of the scenery beneath the shade of the church erected by the Empress Helena, on the spot from which, priestly tradition says, Jesus last ascended into heaven. It is known as the Church of the Ascension, and can be seen on the top of the mount in the picture we published last week of the Valley of Jehosaphat, as that includes a portion of the Mount of Olives as seen from the south.

proclaimed the law which was to be as a schoolmaster to bring Israel to Christ. On the summit of Olivet, beneath the shade of its olives and myrtles, Christ himself revealed many of the precious truths of the gospel which were to be the unerring guides to lead men to God if they would only give heed to them. Here, too, in these last days, an apostle of Jesus dedicated the land to the re-gathering of Israel, and already the return of the former and latter rains gives glad promise of Canaan's

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ancient fertility being restored to welcome Israel's returning.

The view from the summit of the mount is very lovely. It must have been far more so in the days of David or Jesus, when the land teemed with life, and the corn and the grape, the olive and the fig filled each valley and hill side with fragrance and beauty. Even in its present barrenness it is full of interest.

To the west, across the ravine, lies the Holy City. From no other spot can we obtain so complete a view of its extent and situation, as from here. The Mosque of Omar, the citadel, the church of the Holy Sepulchre and many of the gates are plainly visible. Nor are they much beneath us, for the summit of Mount Moriah, where the temple was built, is 2,200 feet above the level of the sea, and we, on the summit of the Mount of Olives, are only 2,398 feet above that level. Scarcely 200 feet difference. To the north of us lie the mountains of Ephraim; to the south the hill country of Judah. Then, in the distance, to the north-east, we can see the valley of the Jordan, with here and there a glimpse of the sacred river pouring its waters into "the accursed sea"—as many call the sheet of water more generally known as the Dead Sea. And deep in the valley, some fifteen or twenty miles in a straight line to the east of us, sleeps that same sea in all its desolation. Between us and it lies a rocky, mountainous country, across which we hope some day to take our little readers, and in some future number show them a view of the Dead Sea. Our engraving to-day gives the view to the east, of which we have just been talking. Close by is the rocky country, then the northern end of the sea, and, beyond that, the mountains of Moab, called after one of the sons of Lot, whose children dwelt in that land. Along the eastern slopes of those mountains Israel journeyed when led by Moses, and afterwards by Joshua to the land of promise. While they were passing, the King—Balak—sent a prophet to curse Israel. His name was Balaam; but the hand of the Lord was upon him, and whenever he opened his mouth to curse the Israelites, the curses were turned to blessings. Many of our little friends will remember how the Lord put words even into the mouth of his ass to rebuke him.

It was from one of those peaks, it is not known which, that Moses viewed the Promised Land, whose beauty and fertility he was permitted to see but not enjoy. There God took him to himself, and there also, where no human eye could see or ever discover, the Bible tells us, God buried him.

In No's. 22 and 23 of our second volume, we gave views of the garden of Gethsemane and the Mount of Olives as seen from the north; these, with the engraving in our last number, will give a good idea of the present appearance of that part of the country.

G. R.

For the Juvenile Instructor.

HISTORY OF JESUS.

CHAPTER XVIII.

AS the people returned to their homes, they spread the word abroad to a great distance, that Jesus had appeared and ministered to them, and that he was coming again on the morrow. The excitement was very great, and the people were so anxious to be present next day, that many toiled and traveled all night, lest they should be belated and not be in time at the place appointed, when Jesus should make his appearance; and when a great multitude had come together, Nephi and the rest of the twelve disciples whom Jesus had chosen, went and stood in the midst of the people.

The multitude of people assembled was so large that Nephi and his brethren divided them into twelve separate bodies, and

the twelve apostles prayed in their midst. After which they all arose and the apostles instructed the assemblies of people by repeating word for word what Jesus had spoken to them on the preceding day. Then again they knelt and prayed to the Father in the name of Jesus, that the Holy Ghost might be given unto them.

When they arose, the whole multitude followed the twelve apostles to the water; and Nephi went down into it and was baptized, and after he had come out of the water, the Holy Ghost fell upon them and they were filled with the Holy Ghost and with fire. And the appearance of fire came down from Heaven, in the sight of the whole multitude, and it encircled the twelve apostles around, and angels came out of Heaven and ministered to them. And while the angels were ministering to them, Jesus also came and stood in their midst.

What a glorious scene for mortal eyes to behold! Let us pause a moment and reflect on the wonderful grandeur of this interesting spectacle, as it was then presented to the view of the astonished multitude. Jesus the Son of God, who had died to redeem the world—had been resurrected, and had ascended on high, stood there in the presence of that vast assemblage of people, with twelve apostles whom he had chosen to preach the gospel of life and salvation on the Western Continent, all encircled in flame, and forming one of the grandest and most beautiful of tableaux ever gazed upon by an earthly audience.

Jesus then spoke to the multitude and commanded all to kneel down upon the earth, and he commanded his disciples to pray; and when they commenced to pray they prayed unto Jesus and called him their Lord and their God.

And Jesus went a short distance from them and bowed himself to the earth and gave thanks to his Father that He had given the Holy Ghost unto his chosen ones; and he prayed for them, and also for all those who should believe in him through their words. And when he returned to his disciples he blest them, and as he smiled upon them, the light of his countenance fell upon them, and they became as white as the countenance and as the garments of Jesus, which were beautifully white, above all earthly whiteness.

On that occasion the manifestations were great and marvelous—they could not be written; and Jesus told them it was in consequence of their great faith, which was greater than he saw at any time among the Jews at Jerusalem, where none had seen and heard as great things as were shown to them.

Then, although there had been none brought, Jesus took bread and wine and after he had blest it he gave to his disciples, and they gave it to that great multitude. And when they had all eaten and drank they were filled with the spirit of God, and gave glory to Jesus whom they both saw and heard. And he said, "Behold, now I finish the commandment which the Father hath commanded concerning this people, which are a remnant of the house of Israel." Jesus also taught the little children, and loosed their tongues and they spoke great and marvelous things, even greater than had been revealed to their fathers. And he healed all that were sick, lame, blind and deaf, and also manifested his power by raising the dead.

He explained many of the words of the prophets recorded in the Old Testament; and commanded the people to read them that they might understand what God had purposed concerning the inhabitants of the earth. And he foretold all things from that time "until he should come in his glory; even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth shall pass away—when all kindreds, nations and tongues shall stand before God, and be judged of their works."

So great was the power of God poured out upon the people, that the next day after Jesus had appeared in their midst the

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second time, they came together, and they heard and saw the little children, even babes open their mouths and speak marvelous things, which they were forbidden to write. And from that time, the disciples began to baptize and teach in the name of Jesus all that came to them. And Jesus often showed himself to them and often broke bread and blest it and gave to them, which he commanded them and all his saints to do in remembrance of him until he comes.

These are the last days, and God is now preparing a people, even the Church of Jesus Christ of Latter-day Saints, that they may be pure enough to receive Jesus, and abide his presence at his coming.

E. R. S.

Uncle Gregory's Visits.

For the Juvenile Instructor.

VISIT XXXIII.

THE LORD WILL PROVIDE.

[CONTINUED.]

AS it wanted a few months of the time the ship sailed for America, papa and mamma made a list of the articles they would want, and commenced disposing of all the property they could dispense with; so as not to have everything to do in a hurry at the last moment. Herein they manifested their wisdom and forethought, in being prepared and ready to go without any hurry or excitement. The means had been sent to the Office at Liverpool, to defray their passage over the sea. It was at the Liverpool Office that all business was done in chartering ships, publishing the "Millennial Star," a weekly publication, instructing the Saints and warning the people of judgments to come, and other works. Moneys were sent from all parts to the Office to secure berths on some ship that was, being chartered to carry passengers across the ocean. Some ships carry five hundred persons; some more and some less. A berth is a sleeping department in the ship large enough for a small family. As the emigration season draws near, it is a very busy time in the Liverpool Office, a great many emigrants are entirely ignorant of emigration matters, and all business has to be done for them with very few clerks, and requires very great patience and forbearance on their part to answer the hundred questions demanded of them.

No one has any idea of the labor and toil attendant upon the emigration of two or three thousand persons, numbers of whom have never been twenty miles away from home in their lives, and who have from their earliest days always been furnished with a week's work, and their pay in gold or silver every Saturday night. They naturally grow into such a "hand-to-mouth," dependent life that almost entirely unfits them to combat with the realities of life. This is the condition of the dependent classes in all countries; they arise early in the morning, go to their daily labor, and work hard all day, having half an hour for breakfast, one hour for dinner and half an hour for supper, or tea as it is called. When Saturday night comes there is their pay, and when the rent of the rooms and expenses are paid for living, they have but a very small sum left for "a rainy day." When the year's toil is ended they are no better off than when they commenced; but frequently in debt. As a general thing it is the poor and dependent classes that embrace the gospel, and it is like carrying them in your arms to emigrate them. Here is manifested the blessings of

wisdom and order, in the system that is adopted for the emigration of the Latter-day Saints, which will be developed in the journey of Mary and Ellen to the gathering place of the people of God. A few months passed away without anything particular transpiring, to demand our notice. One morning, as the family was seated at breakfast, two sharp knocks, rat-tat, were heard at the door.

"Oh there's the postman, mamma," said Mary, and flew to the door.

The postman was dressed in a red coat with brass buttons, and black pants and a high hat; his business was to take the letters from the district post office, and carry them to the houses of the persons to whom they were directed. In a short time Mary was back holding in her hand a letter.

"Oh papa," said she, "it is a letter from Liverpool."

Papa opened the important document in silence; all were eager to hear the news, especially Mary and Ellen, who had scarcely thought of anything but going to Zion.

"Yes," said papa, "it is our notification to get ready to sail next month."

Mary and Ellen clapped their hands for joy. The notification paper informed them that Mr. —, the president of the mission, had chartered the fast sailing clipper ship "Goleonda," which was to sail on the — of March, 185—. It gave a description of the rations allowed by law per week, so much ship's bread, (seabiscuit) salt beef, salt pork, oatmeal, sugar, etc., etc.; also that every emigrant was to furnish himself with bed, bedding and tinware, etc., etc., and that they were required to be in Liverpool at a certain date to be prepared to go on board ship. This important document was read by papa to his wife and daughters. He did not know much about emigrating, but he had adopted the maxim "never to be in a hurry;" therefore, he began to calculate the time he had to get ready in, so as to give his employers a timely notice and have everything ready to start. As he was on his way to his employment he went to a tinner's and ordered two good water cans to be made of block-tin, also cups, plates, and such other utensils as he had learned from the notification he would want, having them made from the best material that they might last and be of service on the ship and on the plains.

(To be Continued.)

For the Juvenile Instructor.

A GOOD STORY.

OUR Susa is not yet three years old, but, like the majority of the little daughters of Deseret, she is quick to understand—very talkative, sensitive and sympathetic.

The other day, Susa's father was reading of the suffering, from famine, of some of the people of Denmark. The little girl listened with much attention while her father explained to her how the little children there had to go hungry and many of them die for want of food.

Next morning Susa left most of her breakfast untouched. While her mother was clearing up the table things, she called the cat to eat what Susie had left on her plate, when the little one cried out eagerly, in her baby way, "Don't, O don't, mamma, kitty can't have that! I left it for the poor, little, hungry children. Let them come here, mamma; let them eat on my plate and sleep in my bed; and don't give Kitty what I left for them when they are so hungry!"

LULA.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.

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GEORGE Q. CANNON, : EDITOR.

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EDITORIAL THOUGHTS.

CHILDREN who have read the INSTRUCTOR from the beginning ought to know something about the Indians. There have been a number of articles published in it about them. When America was discovered by white men from Europe the Indian race covered the continent from the Atlantic to the Pacific. There was not a pale face nor a black face to be seen anywhere from one end of the land to the other. All the people then were red. The West India Islands, the first land discovered by Columbus, were also peopled by the same race. The Book of Mormon teaches us that these people were the children of Laman and Lemuel, and other men who were white, but who, because of their wickedness, brought this curse of a red skin upon their children. White men formerly lived in America. They were the children of Nephi and others who joined him; but they were all killed off by the Lamanites. When the Nephites were destroyed, the red men spread all over the land and split up into nations and tribes. Some of these were much more advanced in civilization than others. The white men who first visited Mexico and Central and South America were astonished at discovering states which had long lived in a high degree of civilization and luxury. Their cities and monuments were very magnificent. It was in Central and South America, according to the Book of Mormon, that the Nephites principally dwelt and flourished, and the ruins of cities and buildings which have been found, of late years, by travelers are said to be wonderfully grand. They are without doubt the remains of cities which the Nephites built and where they dwelt.

In these mountains, and throughout the Great Basin, the red men, when first discovered by the whites, were low and degraded and but a little above the brutes in many things. The eastern country was peopled by a much nobler race. They were a wild and ferocious people, yet they built villages and cultivated the soil to some extent. Even as late as the revolution, when the thirteen colonies fought with Great Britain for their independence, the Genesee valley presented the appearance of civilization. There was not a wilderness feature in the scene. The country appeared to have been cultivated for many generations. The race of Indians that then inhabited that country were said to have no knowledge of the earlier cultivators of the soil. In 1779 their farms, orchards and gardens would have been creditable to any white race. But generally the dwellings of the Indians were of the simplest and rudest character. On some pleasant spot by the banks of a river, or near a spring, they raised their groups of wigwams, made out of the bark of trees. They could easily take these down and remove them to another spot. Their villages were sometimes surrounded by upright sticks of wood planted in the ground to defend them against the attacks of their enemies. Skins, taken in the chase, served them for bedding. In this western country, where timber is scarce, their dwellings, or lodges, are made out of skins. Bark would be difficult to ob-

tain, and skins answer a better purpose, as the western tribes travel about more than the Indians in the east did.

When the whites first landed in America the red men were disposed to treat them with kindness and assist them all they could. But, as a general thing, these kind feelings did not last long. In almost every place the settlers and the Indians soon got to fighting. The colony of which William Penn was the leader was an exception. He settled in what is now known as Pennsylvania, and he and his people treated the Indians with great kindness, and did not have to fight with them. But in other places the whites took advantage of the Indians in many ways and treated them with great cruelty. This conduct the red men resented. Year after year they saw the whites increasing around them, taking possession of their lands, breaking up their hunting grounds and spoiling their fisheries. How could they stop this? By waging war against the whites? They felt that they had been terribly wronged by the whites; and in return they inflicted dreadful vengeance upon them. The tales of their cruelty are horrid. A writer has expressed their feelings towards the whites in the following lines:

"Before their coming, we had ranged
Our forests and our upland free;
Still let us keep unsold, unchanged,
The heritage of Liberty.
As free as roll the chainless streams,
Still let us roam our ancient woods;
As free as break the morning beams,
That light our mountain solitudes.

"Touch not the hand they stretch to you;
The falsely-proffer'd cup put by;
Will you believe a coward true?
Or taste the poison'd draught, to die?
Their friendship is a lurking snare;
Their honor but an idle breath;
Their smile the smile that traitors wear;
Their love is hate, their life is death."

The prevalent idea outside of the Latter-day Saints now is that the Indians will soon all perish. There are very many people who think they ought to be killed off like so many wild beasts. And they do not hesitate about killing them whenever they have a chance. This is very wrong, and he who kills an Indian, unless in self-defence, is as much a murderer as if he killed a white man. God will punish those who do such things. There are many promises made by the Lord in the Book of Mormon to the Indians. The gospel of Jesus Christ is to be declared unto them. They are to come to the knowledge of the truth, and many generations shall not pass away among them, before they will become a white and delightful people.

Do not allow yourselves, children, to imbibe the ideas about the Indians so commonly entertained at the present time, namely, that they are good for nothing but to be killed. They are the descendants of Abraham, the friend of God. God covenanted with their fathers that, in the last days, he would remember and save them. They have a great work to do yet among the Gentiles. They are the Lord's battle-axe, and He will use them to do His work. Many of them may perish, but a remnant must be saved.

THE love of play is congenial to children, as it is congenial to the little lambs to romp and frisk about. There is no harm in children liking to play. Improper play, and improper times of play, are what should be avoided, for there is where the harm or evil may be found.

Depart from evil and do good; seek peace and pursue it.

For the Juvenile Instructor.

THE PYRAMIDS OF EGYPT.

A LONG the banks of the Nile, from the site of ancient Memphis for a distance of 1,500 miles, there are found in various places, buildings of the shape represented in the engraving.

Imagine such a building on one of our city blocks of ten acres, rising gradually to a height of 500 feet, and you have an idea of the magnitude of the larger pyramids!

Many are much smaller. At Ghizeh, near where Memphis stood, there are nine, the smallest seventy feet high. At other places, higher up the Nile, they vary from 150 feet to 350 feet high; and still further up that river, at Meroe, there are 139 pyramids of various sizes.

Two or three thousand years before Christ it was the custom in ancient Egypt to bury the dead in vast tombs, the body first being subjected to a process which arrested decay. This process we call "embalming," and the body thus preserved we call a "mummy." Those who were rich had large sums expended upon them, and were placed in very grand tombs; the grandest we call pyramids, and they were for the kings.

Sometimes, favorites of the king were buried in these tombs; great men, warriors, legislators and others. The readers of the JUVENILE INSTRUCTOR will remember that George Stephenson, in our day, was buried among kings in Westminster Abbey.

Many have supposed that the children of Israel built the pyramids. No doubt they assisted in such works, for the practice of embalming and burying in such places was still in fashion, and the kings of those days were not likely to be less

ambitious than their predecessors. At all events, many of these edifices are built of unburnt brick, such as the Israelites worked in, and it is not unlikely that such hard work may be alluded to in the first chapter of Exodus: "they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field, etc." The scene in the engraving is intended to represent the Children of Israel at their labors in making bricks or adobies, under their taskmasters.

The reason for taking so much care of the dead among the Egyptians, appears to have been a belief in the resurrection. It was taught by the priests that, after a certain period, they would need their bodies again. The rich had the most valuable spices used in the process of embalming; the body was handled very carefully and richly ornamented. Gold was placed upon the finger nails, precious stones were used to decorate; some of the most beautiful gems can be seen in the cabinets of the curious, which have been taken from the personages of the once great men of those times. The poor people were also embalmed, but in a rougher way, much in the same way that we preserve skins: they were put into pits and subjected to a kind of tanning process.

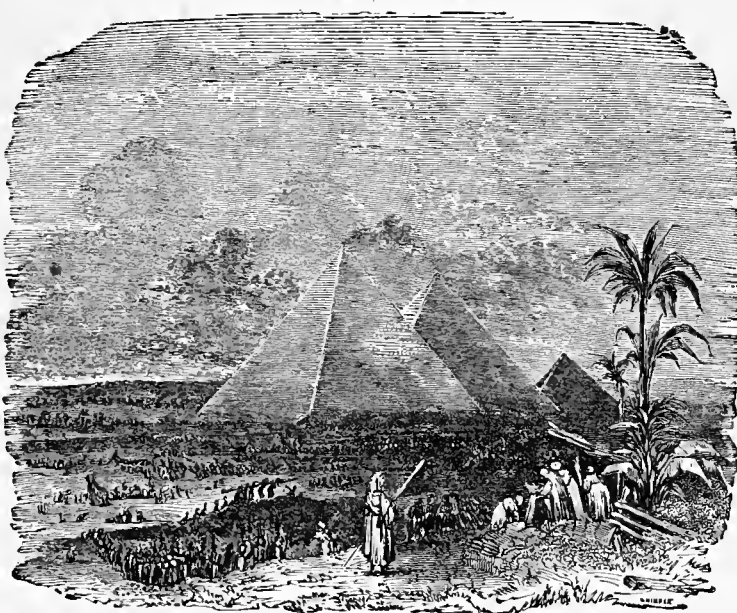
For many ages the pyramids have been ransacked by the Arabs, who have broken into them and stolen the treasures deposited with the dead. No doubt many tombs containing that which is of far more value than gold, namely: records of the past, are yet undiscovered, and will remain so until the Lord shall reveal them.

Little did the mighty kings of ancient Egypt think that a time would come when the sacred recesses of the pyramids would be desecrated by the tread of the people they so much despised, and to whom they felt themselves so superior—the Arabs and Ethiopians. Little did they dream that in four thousand years a people would carry off their embalmed monarchs and publicly expose them as curiosities! No seer arose among them, to make known that millions of the poorer dead should be used as fuel in "the latter-days," to feed the devouring fire of our modern locomotives. Now, man utilizes the dried remains of his fellow-man for fuel, and the proud Pharaohs are unrolled from their cere-cloths (a cloth smeared with wax by the embalmers) to be gazed at by the thoughtless of this generation!

Many curious things are found when mummies are unrolled: gems, elaborately wrought by the hand of the engraver, beads

of amber, jasper, coral, pearl, amethyst, and occasionally of more valuable stones are found. Some of them are shaped like beetles, some like curious birds, etc. These were symbols, it is supposed, of the deities they worshipped in the land of Egypt.

All the pyramids attest remote antiquity—all bear witness of a people who understood language, the arts and sciences, and who were anxious to perpetuate their memory to the latest time. In this they have failed. Many of their names have come down in connection with deeds which prove the kings



of ancient Egypt to have been mighty warriors; but when they lived cannot be determined with certainty. The names of many of the kings cannot be ascertained, and the order in which they reigned is very doubtful. Still, the vast edifices stand as mementos, which will probably endure as long as the earth shall, that the builders of the pyramids were giants in conception and execution in reference to architecture, and that they were animated by a refined feeling of veneration for their dead. That the pyramids were for the burial place of the kings is established by repeated explorations, that they contain records graven in the rock of granite which forms the interior cavities where the dead have been repeatedly found, that there are many other cavities yet undiscovered, is extremely probable from the smallness of the space compared with their vast cubic contents; the interior chambers of the largest being, as compared with the mass, only 56,000 feet in 89,028,000, or one fifteen hundred and ninetieth of the whole. That they were not intended to be intruded upon the great secrecy shown in the structure of the interior gives evidence; although, no doubt, the idea of sanctity, usually associated with such places, to a people like the ancient Egyptians, was a sufficient safeguard against violation. That

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they have failed in answering the end has not arisen from any defect in contrivance, so much as in the force of circumstances and a want of forethought or experience in the fate of nations. All the great nations of antiquity have a moral to which the modern nations would do well to listen; "They who take up the sword against their fellows, shall perish by the sword," and they who oppose the purposes of Jehovah, which the ancient Egyptians did, would do well to ponder over the fate of the Builders of the Pyramids!

BETH.

OLIVER CROMWELL.

BORN 1599; DIED 1658.

BY NATHANIEL HAWTHORN.

NOT long after King James the First took the place of Queen Elizabeth, on the throne of England, there lived an English knight at a place called Hinchinbrooke. His name was Sir Oliver Cromwell. He spent his life, I suppose, pretty much like other English knights in those days, hunting hares and foxes, and drinking large quantities of ale and wine. The old house in which he dwelt had been occupied by his ancestors before him for a good many years. In it there was a great hall, hung round with coats of arms, and helmets, cuirasses, and swords, which his forefathers had used in battle; and with horns of deer and tails of foxes, which they or Sir Oliver himself had killed in the chase.

This Sir Oliver Cromwell had a nephew, who had been called Oliver after himself, but who was generally known in the family by the name of little Noll. His father was a younger brother of Sir Oliver. The child was often sent to visit his uncle, who probably found him a troublesome little fellow to take care of. He was forever in mischief, and always running into some danger or other, from which he seemed to escape only by a miracle.

Even while he was an infant in the cradle, a strange accident had befallen him. A huge ape which was kept in the family, snatched up little Noll in his fore-paws and clambered with him to the roof of the house. There this ugly beast sat grinning at the affrighted spectators, as if he had done the most praiseworthy thing imaginable. Fortunately, however, he brought the child safe down again, and the event was afterwards considered as an omen that Noll would reach a very elevated position in the world.

One morning, when Noll was five or six years old, a royal messenger arrived at Hinchinbrooke, with tidings that King James was coming to dine with Sir Oliver Cromwell. This was a high honor to be sure, but a very great trouble; for all the lords and ladies, knights, squires, guards and yeomen who waited on the king were to be feasted as well as himself; and more provision would be eaten, and more wine drunk in that one day than generally in a whole month. However, Sir Oliver expressed much thankfulness for the king's intended visit, and ordered his cook and butler to make the best preparations in their power. So a great fire was kindled in the kitchen; and the neighbors knew by the smoke that poured out of the chimney that boiling, baking, stewing, roasting and frying were going on merrily.

By and by the sound of trumpets was heard, approaching nearer and nearer; and a heavy, old-fashioned coach, surrounded by guards on horseback, drove up to the house. Sir Oliver, with his hat in his hand, stood at the gate ready to receive the king. His majesty was dressed in a suit of green, not very new; he had a feather in his hat and a triple ruff around his neck; and over his shoulder was slung a hunting-horn instead of a sword.

Altogether he had not the most dignified aspect in the world; but the spectators gazed at him as if there was something superhuman and divine in his person. They even shaded their eyes with their hands, as if they were dazzled with the glory of his countenance.

"How are ye, man?" cried King James, speaking in a Scotch accent, for Scotland was his native country. "By my crown, Sir Oliver, but I am glad to see ye!"

The good knight thanked the king, at the same time kneeling down, while his majesty alighted. When King James stood on the ground, he directed Sir Oliver's attention to a little boy who had come with him in the coach. He was six or seven years old and wore a hat and feather, and was more richly dressed than the king himself. Though by no means an ill-looking child, he seemed shy, or even sulky; and his cheeks were rather pale, as if he had been kept moping within doors, instead of being sent out to play in the sun and wind.

"I have brought my son Charles to see ye," said the king. "I hope, Sir Oliver, ye have a son of your own, to be his playmate."

Sir Oliver Cromwell made a reverential bow to the little prince, whom one of the attendants had now taken out of the coach. It was wonderful to see how all the spectators, even the aged men, with their gray beards, humbled themselves before this child. They bent their bodies till their beards almost swept the dust. They looked as if they were ready to kneel down and worship him.

The poor little prince! From his earliest infancy not a soul had dared to contradict him; everybody around him had acted as if he were a superior being; so that, of course, he had imbibed the same opinion himself. He naturally supposed that the whole kingdom of Great Britain, and all its inhabitants, had been created solely for his benefit and amusement. This was a sad mistake, and cost him dear enough after he had ascended his father's throne.

"What a noble little prince he is!" exclaimed Sir Oliver, lifting his hands in admiration. "No, please your majesty, I have no son to be the playmate of his royal highness; but there is a nephew of mine somewhere about the house. He is near the prince's age, and will be but too happy to wait on his royal highness."

"Send for him, man! send for him!" said the king.

But, as it happened, there was no need of sending for master Noll. While King James was speaking, a rugged, bold-faced, sturdy little urchin thrust himself through the throng of courtiers and attendants, and greeted the prince with a broad stare. His doublet and hose, which had been put on new and clean, in honor of the king's visit, were already soiled and torn with the rough play in which he had spent the morning. He looked no more abashed than if King James had been his uncle, and the prince one of his customary play-fellows.

This was little Noll himself.

"Here, please your majesty, is my nephew," said Sir Oliver, somewhat ashamed of Noll's appearance and demeanor. "Oliver, make your obeisance to the king's majesty!"

The boy made a pretty respectful obeisance to the king, for in those days children were taught to pay reverence to their elders. King James, who prided himself on his scholarship, asked Noll a few questions in the Latin grammar, and then introduced him to his son. The little prince, in a very grave and dignified manner, extended his hand, not for Noll to shake, but that he might kneel down and kiss it.

"Nephew," said Sir Oliver, "pay your duty to the prince."

"I owe him no duty!" cried Noll, thrusting aside the prince's hand, with a rude laugh. "Why should I kiss that boy's hand?"

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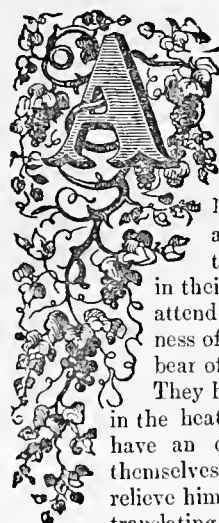
All the courtiers were amazed and confounded, and Sir Oliver most of all. But the king laughed heartily, saying that little Noll had a stubborn English spirit, and that it was well for his son to learn betimes what sort of a people he was to rule over.

So King James and his train entered the house; and the prince, with Noll and some other children, was sent to play in a separate room, while his majesty was at dinner. The young people soon became acquainted; for boys, whether the sons of monarchs or of peasants, all like play, and are pleased with one another's society. What games they diverted themselves with I cannot tell. Perhaps they played at ball—perhaps at blindman's buff—perhaps at leap-frog—perhaps at prison bars. Such games have been in use for hundreds of years, and princes as well as poor children have spent some of their happiest hours in playing at them.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.



AFTER the Twelve returned from their English mission Joseph requested them to take the burden of the business of the Church at Nauvoo, and especially that pertaining to the selling of the Church lands. At a special conference which was held in Nauvoo, August 16th, 1841, Joseph stated to the people there assembled that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations. They had been faithful, and had borne the burden in the heat of the day, and it was right they should have an opportunity of providing something for themselves and their families, and at the same time relieve him, that he might attend to the business of translating. At this conference the Twelve selected a number of Elders to go on missions to various cities. Joseph stated to the conference that he wished the cities of Nauvoo, Zarahemla, Warren, Nashville and Ramus built up.

On the 12th of August Nauvoo was visited by a considerable number of the Sac and Fox Indians. They came there to see Joseph. They were conducted to the grove where meetings were usually held, and Joseph instructed them in many things which the Lord had revealed to him concerning their fathers, and the promises that were made concerning them in the Book of Mormon. He advised them to cease killing each other and warring with other tribes, and to keep peace with the whites. His counsels and instructions were interpreted to them. "Keo-kuk," the leading chief, replied he had a Book of Mormon at his wick-e-up, which Joseph had given him some years before. "I believe," said he to Joseph, "you are a great and good man. I look rough, but I also am a son of the Great Spirit. I've heard your advice—we intend to quit fighting, and follow the good talk you have given us." After this conversation, they were feasted by the brethren with food, melons, etc., and they gave the people a specimen of their dancing.

On the 2nd of October conference commenced in Nauvoo. By request Joseph preached on baptism for the dead. His remarks were listened to with intense interest by the large congregation. He said that those Saints who neglect this doctrine, in behalf of their dead relatives, do it at the peril of their own salvation. The dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. On the day that the conference commenced, Joseph and his counselors laid the corner-stone of the Nauvoo House. The conference adjourned on the 5th.

On the 8th of November the baptismal font under the main hall of the Temple was dedicated and baptisms for the dead were attended to for the first time in it on the 21st. President B. Young, and Elders Heber C. Kimball and John Taylor baptized about forty persons, and Elders W. Woodruff, Geo. A. Smith and W. Richards confirmed them. By the revelation of this glorious principle the hearts of the Saints were greatly comforted and cheered. They had the privilege of going forth and acting in behalf of their dead relatives and friends, who could not act for themselves, and who, while they lived in the flesh, were ignorant of the gospel. Joseph's own words in relation to this principle are very plain and forcible. He says: "it is no more incredible that God should *save* the dead, than that he should *raise* the dead. * * *

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one be a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption."

There were a number of bad men in those days, who, professing to be Latter-day Saints, were guilty of many evil practices. Not content with doing wrong themselves, they tried to lead others to engage with them by telling them that Joseph knew all about their acts, and that he had given them authority to steal. They endeavored to screen themselves by using Joseph's and Hyrum's, and other leading men's names. They said it was not wrong to take anything from a Gentile; the prophet Isaiah had said that Zion should suck the milk of the Gentiles; and Micah had said that the gain of the Gentiles was to be consecrated to the Lord and their substance to the Lord of the whole earth. When, therefore, they stole property from men who did not belong to the Church, they said they were "consecrating," or they were "milking the Gentiles," and justified themselves for so doing, and called it perfectly right. Of course, whenever such actions became known, the whole Church had to take the blame; for these wicked men told that it was a doctrine of the Church and that Joseph had taught it. This wickedness was a cause of sorrow to Joseph and Hyrum and the leading Elders. They did all they could to bring such things to light, and they cut everyone off from the Church whom they knew to be guilty. Joseph and Hyrum each published statements informing the Church and the public that such doctrines had never been taught by them, and that they held themselves and their property ready to be used to support the laws in punishing men guilty of stealing and other crimes.

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They made oath to these statements before the mayor of the city and a justice of the peace, and published their affidavits. The Twelve Apostles also published an epistle, in which they spoke in very strong language about those thieves, and quoted from the Book of Doctrine and Covenants to show what the Lord had said about those who would rob and steal.

Our little readers will probably think it strange that Joseph and his brother Hyrum and the Twelve should take such pains to make it known that they did not teach men to steal. It would not be necessary to do so now. No person who knows President Young and his Counselors and the Twelve would think for a moment that they would teach such doctrines. Yet, since we have lived in these valleys, there have been bad men who have taught ignorant boys that stealing was right, and that President Young knew what they were doing, and they had his counsel about such things. We trust that the day has past when boys will believe, or be deceived by, such lies. The children go to Sunday School, and have the JUVENILE INSTRUCTOR to read, and are better taught now than they were formerly. A boy must be very ignorant indeed now who does not know that it is wrong to steal, either from the Gentiles or the Saints. In the days of Joseph the Church was young, many of the members were ignorant. Wicked men took advantage of this ignorance by saying that stealing the property of the Gentiles was one of the "mysteries of the kingdom." They said that Joseph believed and taught it, but he had to do it in secret, for the time had not yet come, they said, for him to teach it openly. Joseph knew that the enemies of the Church were ready to take every advantage they could of him and the people. If they could make men believe that he taught people to rob and steal they would be enraged against him and the Saints, and would approve of their being mobbed and killed. On this account Joseph, Hyrum and the Twelve took the trouble they did to make their views known.

WE have received the following poetical answer to the Charade in No. 9:

From Siddim's vale they fly, the vanquished kings,
One who escaped, to Abram tidings brings;
The patriarch his servants arms in haste
By night attacks their foes and lays them waste,
Lot is brought back, his wives and household things,
The holy king of Salem kindly brings
Both bread and wine and spreads a welcome feast—
There stands my first, Melchisedek the Priest.

When the dear babe goes forth completely dressed
To be by all admired, by all caressed;
How every charm attracts the wondering eyes,
Each feature seen creates a new surprise.
'Tis then my second gets its share of praise,
As nameless beauties meet the anxious gaze:
'Just look,' they cry, 'how beautiful and good,'
Look at the darling little Tootsey's Hood

The living oracles of God were slain
And earth was clothed in darkest night again;
Apostles, prophets, holy men were dead;
The church was left without a living head.
Then priestcraft flourished—Satan had his way
And ruled mankind with most despotic sway;
Till Heaven gave back my whole to banish night,
The PRIESTHOOD was restored and all was light.

Therefore I love Thy commandments above gold; yea, fine gold.

For the Juvenile Instructor.

CATECHISM

FOR OUR JUVENILES TO ANSWER.

Republished from No. 9, with their answers:—

121. For what purpose was a meeting held in Liberty, Clay county, June 29th, 1836?
To take measures to have the Saints driven from that county.
122. What charges were alleged against the Saints?
That they were eastern men, whose "manners, habits, customs and even dialect" differed from the people who were opposed to them; that they were non-slaveholders; and that they were alleged to keep up a constant communication with the Indians on the frontier.
123. Why were the Saints compelled to leave the county?
Because they were eastern men and non-slaveholders.
124. What has since occurred in the same region of country?
Armies led by eastern generals have traversed the State, freeing the slaves and inflicting all the horrors of civil war upon the people.
125. Where did the Saints move to; and when did they commence moving?
To Shoal Creek, in the September and October following.
126. What was the county soon after named?
A portion of the country, where they settled, was incorporated in December, and called Caldwell county.
127. What was the name of the city which was laid out there?
Far West.
128. When was the ground broken in it for building a House of the Lord?
July 3rd, 1837.
129. When was the "Kirtland Safety Society" organized as a banking institution?
In the beginning of 1837.
130. What particularly characterized the summer of 1837 at Kirtland.
A spirit of speculation in lands and property of all kinds took possession of the men; evil surmising, fault-finding, dissension, dissension and apostasy followed; and a time of great trial for the Church was passed through.

For the Juvenile Instructor.

CHARADE.

BY JOS. H. PARRY.

I am composed of 17 letters.
My 3, 2, 4, 11, 17, 9, is a country in Europe.
My 17, 15, 11, 1, 10, is a cape in Europe.
My 14, 1, 6, 16, is a sea in Europe.
My 14, 9, 2, 5, 4, is a city in Europe.
My 6, 13, 2, 7, 8, is a city in Europe.
My 12, 7, 15, 15, 1, 13, is a town in Europe.
My whole is a country in South America.

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